# A MEDITATION VPON THE LORDS PRAYER,

*Written*

BY THE KINGS MAIESTIE,

For the benefit of all his subiects, *especially of such as* follow the Court.

IOH. 16.23.

*Whatsoeuer ye shall aske the Father in my Name, he will giue it you.*

*LONDON,*
Printed by BONHAM NORTON and IOHN BILL, Printers to the *Kings most Excellent Maiesty.*
M.DC.XIX.

HONI SOIT QVI MAL Y PENSE

HENRIE ROSE VM

# THE PREFACE.

I *Might iuſtly prefixe for a Preamble to this my Meditation,* Ille ego qui quondam: *as well as* Virgil *did in his Poëtike Preamble to his* Æneides, *but to a cleane contrary end. For his* Ille ego, *was to ſhew*

*how high he was mounted in his new ſubiect, from writing of the plough, to write now of Princes and their Warres: whereas I now, cleane contrary, am come from wading in theſe high and profound Myſteries in the Reuelation, wherein an Elephant may ſwimme; to meditate vpõ the plaine, ſmoothe and eaſie* Lords Prayer, *that euery olde wife can either ſay or mumble,*

*mumble, and euery well bred child can interprete by his Catechiſme: Hauing left ſo the ſolid meat that men feed vpon, for the milke fit for babes. But the*reaſon is, I grow in yeeres, and old men are twice babes, as the Prouerbe is; hauing imitated Cardinall* Bellarmine *herein, who of late yeeres hath giuen ouer his bickerings in* Polemikes *and Controuerſies, wherein he*

*The Triall of Wits wiſheth euery man to abſtaine from writing any bookes, as ſoone as he is paſt fiftie, *cap.*1.

*was bred all his life, and betaken himselfe now to set out a short Meditation euery yeere, only embellishing almost euery one of them with some two or three * fabulous miracles, wherein he shall goe alone for my part. But now when I bethinke my selfe, to whom I can most aptly dedicate this little labour of mine, most of it being stollen from the houres ordained for my sleepe:*

* Reijce aniles fabulas. 1. Tim.

*and*

*and calling to minde, how carefull I haue euer bin to obſerue a* decorũ *in the dedicatiõ of my bookes. As my* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ *was dedicated to my Sonne* HENRY, *now with God, becauſe it treated of the Office of a King, it now belonging to my only Son* CHARLES, *who ſucceeds to it by right, as well as to all the reſt of his brothers goods: and as I dedicated my* Apolo-

gie for the Oath of Allegeance *to all free Christian Princes and States, becauſe they had all of them an intereſt in that argument. other of my bookes which treated of matters belonging to euery qualitie of perſons, being therefore indefinitely dedicated to the Reader in generall, I cannot ſurely finde out a perſon, to whom I can more fitly dedicate this ſhort Medita*

*tion*

*tion of mine, then to you,* BVCKINGHAM. *For it is made vpon a very ſhort and plaine Prayer, and therefore the fitter for a Courtier: For Courtiers, for the moſt part, are thought neither to haue liſt nor leiſure to ſay long prayers, liking beſt* courte Meſſe & long diſner. *But to confeſſe the trueth now in earneſt, it is the fitter for you that it is both ſhort and*

Like St. Chriſtopher that neither could nor would faſt nor pray for attayning to the ſeruice of Chriſt, and therefore was ſet to a Porters worke by the Ermite.

*and plaine. That it is ſhort, becauſe when I conſider of your continuall attendance vpon my ſeruice, your dayly imployments in the ſame, & the vnceſſant ſwarme of ſuitors importunately hanging vpon you, without diſcretion or diſtinction of times, I can find but very litle time for you to ſpare vpon meditation: And that it is plaine, it is the fitter for you, ſince you were*

*were not bred a ſcholler. You may likewiſe claime a iuſt intereſt in it for diuers other reſpects. Firſt, from the ground of my writing it; for diuers times before I medled with it, I told you, and onely you, of ſome of my cõceptions vpon the Lords Prayer, and you often ſolicited me to put penne to paper: next, as the perſon to whom wee pray it, is our heauenly Father, ſo am I*

*that*

*that offer it vnto you, not onely your politike, but also your œconomike Father, and that in a neerer degree then vnto others. Thirdly, that you may make good vse of it; for since I dayly take care to better your vnderstanding, to enable you the more for my seruice in worldly affaires, reason would that Gods part should not be left out, for* timor Domini, *is,* initium

tium ſapientiæ. *And laſtly, I muſt with ioy acknowledge, that you deſerue this gift of mee, in not onely giuing ſo good example to the reſt of the Court, in frequent hearing the word of God: but in ſpeciall, in ſo often receiuing the Sacrament, which is a notable demõſtration of your charitie in pardoning them that offend you, that being the thing I moſt labour to re-*

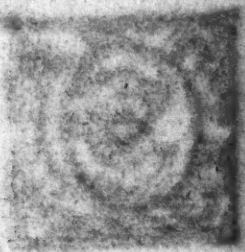
*com-*

*commend to the world, in this meditation of mine: and how godly and vertuous all my aduiſes haue euer been vnto you, I hope you will faithfully witnes to the world. Receiue then this Newyeers gift from me, as a token of my loue, being begun vpon the Eue of our Sauiours Natiuitie, and ended farre within the firſt moneth of the yeere: praying God, that as you are rege-*

This paper-friend will not importune you at vnſeaſonable houres, come vncalled, nor ſpeake vnrequired, & yet wil he neither flatter, lie, nor diſſemble.

*regenerated and borne in him anew, ſo you may riſe to him, and bee ſanctified in him for euer.*

**Amen.**



# *A Meditation vpon* the LORDS Prayer.

OF all things, the Seruice of God is the moſt due, neceſſary, and profitable action of a Chriſtian man. Of all Seruices of God, Prayer is the moſt excellent for many reſpects, and of all Prayers, the LORDS PRAYER is the moſt perfit, vſefull and comfortable. That the Seruice of God is to be prefer-

red to all other actions of a Christian man, no Christian will doubt, the glory of God being the proper ende of mans creation, whom he is ordained to glorifie: First, temporally, during the time of his pilgrimage vpon this earth; and next for euer in his eternall habitation. That Prayer is to be preferred to all other actions of a Christian man, the Commandement giuen vs, the excellencie of the Action, and the infinite fruit we receiue by the vse thereof, doth sufficiently prooue it. The Commandement, *Pray continually*; wee

are

are commanded to do no o-
ther thing cõtinually, but to
pray: all other things haue
fit times set for them. Euery
thing * hath a time, as *Salo-* *Eccles. 3.
mon* sayes, but prayer is bar-
red at no time, if a mans
zeale kindle his heart, and
dispose his thoughts vnto it.
And the excellencie of the
action is manifest in that,
that, whereas at all other
times when wee speake, it is
but with men like our selues;
wee then by prayer speake
with God, and in a maner
conferre with him, as halfe
Angels for that time, our
faith and hope being, by the

force of Prayer, ſtirred vp
and enabled to draw God
downe to vs, and make him
become ours; yea, euen to
dwell with vs, that wee may
bee his for euer. And as to
the infinite fruite wee re-
ceiue by the vſe thereof, we
are commanded by our Sa-
uiour, to aske and it ſhall be
granted vnto vs, to ſeeke and
wee ſhall finde, to knocke
and it ſhalbe opened vnto vs.
*Luke 6. If * we aske bread, we ſhall
not haue ſtones, if wee aske
fiſhes, wee ſhall not haue
ſerpents, and if wee aske
egges, we ſhall not haue ſcor-
pions. He alſo tels vs, what
things

things ſoeuer wee deſire when wee pray, ſo that wee beleeue we receiue them, we ſhall haue them; Yea, euen wee are commanded to imitate the importunitie of the *widowe in prayer, with aſſurance of the like ſucceſſe. And if euer this doctrine was needfull in any age, it is moſt in ours: for now our zeale to prayer is quite dried vp and cooled, and turned to *pratling, eſpecially in this Iſle, where the *Puritans* will haue vs hunt for hearing of Sermons without ceaſing, but as little prayer as yee wil, turning the commande-

*Luke 18.

* In this age we content our ſelues to talke of the Seruice of God in common diſcourſes, but our actions intend nothing leſſe, euery ignorant woman, and ordinary craftsman taking vpon them to interpret the Scriptures, as *Ierome* complaines *ad Paulinum*.

ment of the Apoſtle from *Pray continually*, to *Preach continually*, onely obeying another commandement of the ſame Apoſtle, in preaching and exhorting both in ſeaſon and out of ſeaſon. Now that the LORDS PRAYER is the moſt excellent and perfect of all prayers, is agreed vpon by all Chriſtians, euen by the very rebellious *Browniſts* themſelues (though they will neuer ſay it in their owne prayers) the reaſon is, becauſe it is the onely Prayer that our Sauiour dictated out of his owne mouth, with a precept to vs of imitation. But

that

that foolish ground where-upon the *Brownists* disobey CHRISTS precept of imitation, is onely founded vpon their imitation of their fathers, the English *Puritans*, whome they striue to outgoe in zeale, vpon their own grounds. For our *Puritans* wil say no set prayer; forsooth, * that is prescribed by their mother the Church, but euery brother must cõceiue one vpon the sudden, and therefore the *Brownists* refuse to say the LORDS PRAYER, becausse it is a sette Prayer, though prescribed by God himselfe, shifting their dis-

* Set formes of Common Prayers haue euer bene appointed, and vsed in all Churches, in all ages. *Conc. Milenit. can. 12. Nec alia omnino preces dicantur in Ecclesia, nisi quæ à prudentioribus fuerint tractata, vel comprobata in Synodo fuerint, &c.*

obedience vpon this æquiuocation, that they are commaunded to pray after this manner, but not in the ſame words, that is, they may pray, or rather ſing the deſcant of it, as their owne vaine braines ſhall pleaſe to conceiue it, but not the plain ſong; they may pray by a Commentary, but not by a Text. And thus, *nec agnoſcunt Deum pro Patre, nec Eccleſiam pro Matre*, in ſetting downe rules vnto them; for in the Text it ſelfe, S. *Luke* 11. Chriſt himſelfe preſcribeth, *Quando oratis, dicite*, PATER NOSTER, &c. and indeed our

*Aug. Symb. ad catech. lib. 4.*

*Puri-*

*Puritans* goe very neere to ioyne with them in blotting out the LORDS PRAYER. For they * quarrell our Church for hauing it twice sayd in our dayly Common prayer, so as they could bee content with as little of it as may be. But this monstrous conceit of* conceiued prayers, without any premeditation, spoyleth both *Puritans* and *Brownists*. I iustly call it monstrous, since they will haue a thing both conceiued and borne at once, contrarie to nature, which will haue euery thing to lie in the belly of the mother a certaine time

* The first yere of my reigne in England at the conference kept at Hampton Court by my appointment, one of the things quarrelled by the *Puritans*, in our English Liturgie, was the repetition of the LORDS Prayer.

* Abusing that place, Mat. 10. 19. *dabitur vobis in illa hora, &c.*

time after the conception, there to growe and ripen before it bee produced, and this is the vniuerſall courſe of nature, aſwell in animall as vegetable things, yea, euen in mineralls within the bowels of the earth, though the *Alchymiſts*, in that poynt agree with the *Puritans* and *Browniſts*: and indeede, our *Puritans* may iuſtly bee called *Chymicall* doctors in Diuinity, with their Quinteſſence of refined and pure doctrine. And in this, Grace imitates Nature, not producing any perfect work at the firſt, but by degrees.

But

But in case men might think that I wrong our *Puritans*, in calling them the *Brownists* fathers; I must craue leaue of the Reader to digresse here a little, for his better satisfaction in this point. I tolde you already, how that vpon our *Puritans* ground of reiecting all set prayers, they refuse to say the LORDS PRAYER. And now I am to prooue, how that vpon our *Puritans* grounds they found their totall separation from vs. Our *Puritans* are aduerse to the gouernment of Bishops, calling it an Antichristian gouernement, and there-

therefore the *Browniſts*, leſt the ruines of *Babylon* ſhould fall vpon them, will not acknowledge the Biſhops, neither in their name or Title, neither in their Temporall or Spirituall iuriſdiction. And our *Puritans* quarrell with all the Ceremonies of our Church, that agree not with their taſte, becauſe the Church of *Rome* doth vſe them, who (ſay they) haue polluted them, though they were cleane before, abuſing theſe words in the Canticle of *Salomon*; * *nigra ſum, ſed formoſa*; whereupon the *Browniſts* con-

*Theſe words of the Canticle were alledged in this ſence in the Lincolnſhire *Puritans* Petition, preſented by themſelues vnto me

conclude, that they can no longer remaine in the bosome of that Church, nor sucke her breasts any longer, that is so polluted with Antichristian superstitions. And this is the true ground of their separation, for these causes, which make our *Puritan* ministers, *desertores officij sui, & gregis eis commissi*, seeme to the *Brownists* a iust ground for going out of our Church: and because that all our goodly materiall Churches were built in time of Popery, and so polluted by the handes of Papists, and with their consecrations and holy

therefore the *Brownists*, leſt the ruines of *Babylon* ſhould fall vpon them, will not acknowledge the Biſhops, neither in their name or Title, neither in their Temporall or Spirituall iuriſdiction. And our *Puritans* quarrell with all the Ceremonies of our Church, that agree not with their taſte, becauſe the Church of *Rome* doth vſe them, who (ſay they) haue polluted them, though they were cleane before, abuſing theſe words in the Canticle of *Salomon*; * *nigra ſum, ſed formoſa*; whereupon the *Brownists* con-

* Theſe words of the Canticle were alledged in this ſence in the Lincolnſhire *Puritans* Petition, preſented by them ſelues vnto me

conclude, that they can no longer remaine in the bosome of that Church, nor sucke her breasts any longer, that is so polluted with Antichristian superstitions. And this is the true ground of their separation, for these causes, which make our *Puritan* ministers, *desertores officij sui, & gregis eis commissi*, seeme to the *Brownists* a iust ground for going out of our Church: and because that all our goodly materiall Churches were built in time of Popery, and so pollured by the handes of Papists, and with their consecrations and holy

holy water, therefore to the woods and caues muſt they goe, like outlawes and rebels, to their Sermons & diuine exerciſes, iuſt building vpon * *Cartwrights* ground; That he that was once a Popiſh Prieſt, can neuer be admitted to the Miniſtery in a rightly reformed Church. And thus haue I ſufficiently prooued, I hope, that our *Puritans* are the founders and fathers of the *Brownists*; the latter onely boldly putting in practiſe what the former doe teach, but dare not performe. And not onely are our *Puritans* founders and

* *Cartwright contra Whitgift.*

fathers

fathers to the *Brownists*, but vpon their foundation and ground are also built vp all these innumerable Sects of new Heresies, that now swarme in *Amsterdam*.

For the true visible Church, when shee is in prosperity, as (God be thanked) she is now in this Kingdome, is *ciuitas super montem posita*, she is seated vpon the top of a steepe hill, where her children must stay and dwell with her; for one step downe may make them slide ouer the precipice, where there is no bush nor stay to hold them by, till they fall to the bottom of the

hill

hill with all their weight, where lies that vnquenchable fiery lake of fire & brimstone. For although a man that had neuer knowen Christ, being willing to become a Christian, must bee well aduised what Church hee will become a member of, if he be not already bred in the bosome of the true Church; and therein he must trust to his owne conscience to beare him witnesse, what Church doeth truely preach the word of saluation, according to the reuealed will of God, and doth not mixe, and contradict the points of saluation

uation conteined in the Scripture, with their owne traditions: For all the points of our saluation are (God be thanked) cleare and plaine in the Scriptures; a lambe may easily wade through that foord, as Saint * *Gregory* saith: Yet then assoone as he hath thus made his choyce what Church to liue and die in, *audi eam*, as Christ commands: for his conscience in this must onely serue him for a guide to the right Church, but not to iudge her, but to be iudged by her. For hee that will haue God to bee his Father, must also

* Greg. in præfat. in Iob.

haue the true Church to bee his Mother, as * S. *Augustine* sayth. Hold fast therefore your profession, as the * Apostle exhorts vs, and be not caried away with the winde of euery doctrine; nor trust not to that priuate spirit or holy ghost which our *Puritans* glory in; for then a little fiery zeale will make thee turne *Separatist*, and then * proceed still on from *Brownist* to some one Sect or other of *Anabaptist*, and from one of these to another, then to become a Iudaized *Traskite*, and in the ende a profane *Familist*. Thus yee see, how

* *Aug. Symb. ad catechum.*

* Eph. 4. 14.

* This word *proceede*, is the phrase that these startup Heretikes vse and applie to themselues when they change from one heresie to another, and euer the last proues the worst.

how that letting slippe the holde of the true Church, and, once trusting to the priuate spirit of Reformation, according to our *Puritans* doctrine, it is easie to fall and slide by degrees into the *Chaos*, filthy sinke and *farrago* of al horrible heresies, wherof hell is the iust reward.

And now I returne to my purpose, crauing pardon for this digression, for the zeale I haue to preserue the Church from these foxes, and little foxes, *Heretikes* and *Sectaries*, hath enforced mee, that with the Doue tooke this Oliue branch in my mouth

in this Meditation of mine vpon the LORDS PRAYER; to ſeeme to play the Rauen that was ſent out of the Ark, in flying ouer the ſweete Oliue boughes, and lighting on a ſtinking carrion.

The LORDS PRAYER then being my preſent Meditation, I haue thought good, firſt to ſet downe the Prayer it ſelfe, as it is written by Saint *Matthew*; next, I wil, with Gods grace, ſhortly interpret the meaning thereof; and laſt, I will in very fewe wordes draw it into a ſhort ſumme: which will bee the more eaſily vnderſtood whé the

the meaning of the wordes ſhall bee firſt explaned. The words then are theſe: OVR FATHER WHICH ART IN HEAVEN, HALLOVVED BE THY NAME: THY KINGDOME COME: THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN: GIVE VS THIS DAY OVR DAILY BREAD: AND FORGIVE VS OVR DEBTS, AS WE FORGIVE OVR DEBTORS: AND LEAD VS NOT INTO TEMPTATION, BVT DELIVER VS FROM EVIL: FOR THINE IS THE KINGDOME, AND THE POVVER, AND THE GLORY, FOR EVER, AMEN.

OVR FATHER: FATHER, is a title of dignitie and honour, but OVR FATHER is a title of infinite loue, ioyned with greatneſſe. Theſe two firſt wordes, are to put vs in minde, that are but duſt and aſhes, what perſon wee are to ſpeake vnto; for preparing our reuerence in the higheſt degree; not like the *Puritans*, to talke homely with God, as our fellow: who therefore loue to ſit *Iack-fellowlike* with Chriſt at the Lords Table, as his brethren and camerades: and yet our reuerence to be mixed with a ſweete confidence

in

in his loue; for he is our Father, and we are his adopted children and coheires with Christ of his Kingdome. Euery one of vs is cómanded to call him OVR FATHER, in the plurall number, to shew that holy communion which is among the Saints, and that euery one of vs is a member of a body of a Church, that is compacted of many members: contrary to those little start-vp sects in *Amsterdam*, where two or three make a Church; and contrary to all those contemners of Antiquitie, that wil haue nothing, but all Ba-

byloniſh till their time.

WHICH ART IN HEAVEN: This is the place where the Throne of his Maieſtie is ſet; for though he be preſent euery where, as well in his infinite eſſence as power, in ſpight both of *Vorſtius* and ſome of the *Arminians*; yet is he onely reſident in heauen, as the Seat of his Maieſtie, according to that of *Eſay* 66. 1. *Heauen is my Throne, and earth is my foot-ſtoole.* And by the nomination here of heauen, it puts vs in minde what Father we pray vnto, that it is no earthly man, but onely our heauenly

uenly Father, *ſurſum corda.*

Now we come to the Petitions, the number whereof by moſt of the ancient Church was reckoned to be ſeuen, diuiding in two Petitions, *Leade vs not into temptation, and deliuer vs from euill*: whereas of late dayes wee haue confounded them in one. But ſurely in mine opinion, the Fathers had good reaſon to diuide them, as I ſhall ſhew in the owne time.

HALLOVVED BE THY NAME: This is the firſt Petition, and this is the affirmatiue of that whereof the

the contrary is prohibited in the third Commandement. *Thou shalt not take the Name of the Lord thy God in vaine.* Wee first make this Petition, that all men may doe their homage which they owe vnto God, as wee now doe, before wee make our suites, either for the publike welfare of the Church, or our owne priuate benefite. For it were an impudent thing for any Subiect to make a sute to his Souereigne Prince, before hee did his homage vnto him. The principall ende for which God created man after his Image,

was

was that hee might ſanctifie his Name; and this is not onely the Office of the Militant Church here, and of euery one of them; but it is alſo the eternall Office of the Church triumphant in Heauen, compoſed of Angels and men, who without ceaſing praiſe and ſanctifie the Name of God for euer. We ſanctifie his Name in this earth, either when wee praiſe God, pray to him with reuerence, or ſpeake of his wonderfull workes, repent vs of our ſinnes with confeſſion of them, edifie our brethren to ſaluation, or beare witneſſe

to

to the trueth being duely required. Wee are alſo to obſerue that theſe wordes are not here ſet downe in the preſent time, *Wee hallowe thy Name*, but in the ſenſe of the optatiue moode, *Hallowed be thy Name*; becauſe euery Chriſtian man, as a feeling member of the body of the Church, ought to pray that Gods Name may bee praiſed, and ſanctified by men and Angels: not onely for the preſent, but in all times comming, and after that there ſhalbe no more time, for euer and euer eternally. And although wee knowe it muſt

and

and euer will be ſo, yet wee pray and wiſh it; to ſhewe and expreſſe our harmonie and holy zeale to praiſe God, ioyntly with the reſt of the members, both of the Militant & triumphant Church. But that wee are to pray for in this Petition is, that all the behauiour of the Militant Church may euer be directed chiefly to that ende, that his Name may be ſanctified in all their words and actions. Now that wee doe not wiſh God to be hallowed, but his Name; the reaſon is eaſie, for God is not onely perfectly holy, but he is euen

ipſa

*ipſa ſanctitas, & quicquid eſt in Deo eſt Deus*: therefore wee pray that his Name may bee hallowed amongſt vs here vpon earth, as himſelfe is perfectly holy both in his Name and eſſence, not that hereby wee can imagine to make him and his Name holy, but that God would giue vs grace to vſe it holily. It is alſo to bee noted, that not only in this prayer, but euen in all other prayers, wee ſpeake to God in the ſingular number, *Thou*, whereas, *We*, is a ſtile of greatneſſe amongſt men; the reaſon is, that God is one, yea vnitie

it

it ſelfe: not that wee acknowledge with the *Iewes*, *Arrians*, and other *Hereticks*, but one perſon in the Godhead, blotting out both the Sonne and the Holy Ghoſt; but becauſe though there be three perſons, yet is there but one indiuiduall eſſence, one in three & three in one diſtinguiſhed, but not diuided, according to the *Athanaſian* Creed. And therefore becauſe wee haue only one to pray vnto, to whom onely all glorie appertaines, wee call him *Thou*, *per excellentiam*; keeping out of our Kalender, aſwell the Heathen

then gods as the Popish Saints: for God Almighty will haue no felowes ioyned in worship with him, as himselfe declares in the first of the tenne Commandements, and also in *Esay* 42. 8. God tells vs, hee will not giue his glory to another.

THY KINGDOME COME, This is the second Petition, and it will admit two interpretations, that may both stand with the Analogie of Faith. The first, that in these words we pray for the second comming of CHRIST, which is promised to bee hastened for the elects sake:

ſake : the reaſon is that an end may bee put to the miſeries of the Church, eſpecially in regard of that feareſull defection that is threatned to come in the latter daies, and whereof we in our dayes haue the dolefull experience, that * Faith ſhall not bee found on the earth, and the* loue of many ſhall waxe colde. And whoſoeuer will make choice of this interpretation, muſt vnderſtand the next Petition in this forme, In the meane time, *Thy will bee done in earth as it is in Heauen.* The other interpretation is, to which

*Luke 18. 8.

*Matth. 24. 12.

I rather encline, that the words of *thy Kingdome come* are seconded by the next following Petition, *Thy will bee done in earth, as it is in Heauen.* The reasons perswading me to like best of this opinion are two; Frst, because it is CHRISTS vsuall phrase in the Gospell by the Kingdome of Heauen to meane the Church Militant; and all the faithfull are bound to pray for the flourishing prosperitie of the Church, and that there may bee peace in Israel. The other reason is, because of the next following Petition,

on, *Thy will bee done, &c.* that is, that by themeanes of the flouriſhing of the Church, the will of God may be done in earth as it is in heauen. And vpon the other part, although wee bee commanded when wee ſhall ſee the ſignes going before the latter day, to * lift vp our heads, knowing that the latter day, the day of our deliuerance is at hand: and although S. *Paul* tells vs, that *the* * *whole creation groaneth and trauaileth in paine*, to be renewed; and that S. *Iohn* after he had been rauiſhed in ſpirit, where beſides many other heauenly myſte-

*Luke 21. 28.

*Rom. 8. 22.

ries, he ſaw the glory of the very Throne of God. Albeit (I ſay) that vpō that glorious ſight he burſt foorth in theſe words, *etiam veni Domine Ieſu*: yet I can finde no cleare place of Scripture that commands euery faithfull man to pray continually for the haſtening of the Lords comming: and to aleadge theſe words in the LORDS PRAYER for it, is *petitio principij*, and to take *controuerſum pro confeſſo*. For though death be the deliuerer of euery faithful man frō this priſon & body of ſin, to eternall felicitie, our Sauiour by his death & paſſion

* Reuel. 22, 20

ſion

ſion hauing killed the ſting of death in vs: and although S. *Paul*, rauiſhed in a high contemplation, wiſhed to be *diſſolued, & be with Chriſt, yet haue wee no warrant euery man to pray for the haſtening of his owne death; and death is to euery particular faithfull man the ſame thing, that the generall tranſmutation will be at the latter day to the whole body of the Elect; except that wee will, after the generall diſſolution, attaine to a greater degree of glory. Now that wee deſire the Kingdome of God to come, is thereby

* Phil. 1. 23.

meant, that wee desire, that the Church of God may more and more be spred vpon the face of the earth; and that the number of the elect may bee multiplied. In a word, that he would send a plentifull harueſt, with ſufficient ſtore of labourers.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. This third Petition I take to be a Prayer, to grant vs the meanes of attaining to his Kingdome; as if yee would ſay, *Thy Kingdome come, and to this effect let thy will bee done, &c.* S. *Luke* hath it, *as in heauen, ſo in earth,*

to

to ſhew how preciſely wee ought to wiſh that Gods will were done in earth iuſt as it is in heauen. God hath two * wills, a reuealed will towards vs, and that will is here vnderſtood: hee hath alſo a ſecret will in his eternall counſell, whereby all things are gouerned, and in the end made euer to turne to his glory, often times drawing good effects out of bad cauſes, and light out of darkeneſſe, to the fulfilling either of his mercie or iuſtice, Which made S. *Auguſtine* ſay, *bonum eſt vt ſit malum.*

* *Voluntas ſigni & beneplaciti.*

Wee are then to pray, that his reuealed will may bee o-

beyed in earth by his militant Church, as it is by his triumphing Church in heauen: then would this Militant Church vpon earth obſerue better the two Tables of the Law, then now they do, and then would the Church be free of Schiſmes, Hereſies, and all new opinions; but this is neuer to bee looked for in this world. We are onely to wiſh, that God would multiply and increaſe his bleſſings vpon her, in that meaſure that hee ſhall thinke moſt expedient for his glory, and her comfort. For let the vaine *Chiliaſts* gape after that thouſand

yeeres

yeeres of Chriſts kingdome to bee ſetled vpon earth, and let *Brightman* bring downe that heauenly Ieruſalem, and ſettle it in this world, the word of God aſſures vs, that the latter dayes ſhall prooue the worſt, and moſt dangerous dayes. Now as for the performance of the decrees and ſecret will of God; wee are not commanded to pray for that, for it is ineuitable; but wee muſt without murmuring ſubmit our ſelues vnto it, ſaying with our Sauiour, *Mat.26.39. not my will, but thy will bee done.* For the firſt Article of the Apoſtles Creede

Creede teacheth vs, that God is Almighty, how euer *Vorstius* and the *Arminians* thinke to rob him of his eternall decree, and secret will, making many things to bee done in this world whether hee will or not.

GIVE VS THIS DAY OVR DAILY BREAD. This is the fourth Petition in order, but the first that euery particular man is to begge for himselfe; hauing first preferred his generall petitions for the aduancement of the glorie of GOD, and the felicitie, by consequence, of the whole

Church

Church militant in generall. But though euery man in particular is to begge this for himselfe, yet doe wee begge it for vs, in the plurall number; and this we doe to shew our charitie, as feeling members of that Body, whereof Christ is the Head: and so in all the rest of our petitions following, according to that rule in the New Testament, **Orate alij pro alijs.* And by this word, OVR, are we also taught neuer to pray for our selues, without praying also for our neighbour. But vpon this rule of praying one for another, to ground the

* Iames 5.16.

prayer

prayer to the Saints to pray for vs, is very farre fetched; for then ſhould follow, That ſince we are commanded to pray one for another, wee ſhould pray for the Saints, as well as they for vs. Surely we that are vpon this earth, are commanded to pray one for another, but no mention is made of Saints nor Angels in that precept, nor any where elſe in the word of God: and it is a good ſure rule in Theologie, in matter of the worſhip of God, *Quod dubitas ne feceris*; according to that of S. *Paul*, Rom. 14. 5. *Let euery man bee fully perſwaded*

*ded in his minde.* Beſides, we doe not make a formall prayer and worſhip one to another, that he may pray for vs, as the Papiſts doe to their Saints. I meddle not with that queſtion, whether the Saints or Angels pray for vs or not; but I am ſure wee haue no warrant in the word of God to pray to them for that end. Now the thing we pray for in this petition, is *our dayly bread*, which this day we begge at Gods hand. Wee begge our dayly bread, this day, at Gods hand, to ſhew that from the pooreſt begger to the greateſt King, no mortall

mortall creature is exeemed from that neceſſitie of dayly begging all temporall benefits that we haue neede of, at Gods hand: for euery houre, yea, euery minute wee haue neede of GODS aſſiſtance, both in our Spirituall and Temporall neceſſities; and therefore Saint *Luke* hath it, *day by day*, to expreſſe our dayly neceſſitie ſo to pray. And wee are to obſerue, that not onely in this Petition, which is the firſt in order of theſe foure which euery man prayes for himſelfe; but alſo in the other three following, this word *dayly*, is to bee vn-

vnderſtood, although it bee not expreſſed: for wee haue dayly, yea, hourely neede to craue pardon for our ſinnes, to pray that we be not ledde into temptation, and to bee preſerued from all euill. By this word, *Hodie, this day*, is likewiſe vnderſtood the ſupplying of our temporall neceſſities through the whole courſe of our life; for in that ſence the word, *Hodie*, for the *whole life, is taken in diuers places of the Scripture. *Heb.3.7.

This word, *dayly*, doeth likewiſe put vs in mind, that wee are but pilgrims in this world, and therefore are not

to

to make a ſetled prouiſion for our ſelues here; according to the rule that our Sauiour gaue to his Apoſtles, not to take care for to morrow. Not that hereby all lawfull prouidence is forbidden to any man, according to his degree, for that were a tempting of God; but onely that wee ſhould not haue a diſtruſtfull or anxious care, nor preferre the care of prouiding for worldly things, to our care of laying vp a ſtore of heauenly treaſure: laying our ſpeciall truſt vpon Gods bleſſing of our lawfull and moderate induſtrie,

ſtrie, for prouiſion of tempo-
ral things; remembring euer,
that in vaine we plant or ſow,
except God giue the increaſe
and bleſſing vnto it. For our
principall care muſt euer be
for our heauenly habitation,
and then God will the better
bleſſe & proſper our ſecond
and moderate care, for pro-
uiding for our temporall ne-
ceſſities. Let vs care for the
principall, and not omit the
other, as Chriſt ſaid to the
Phariſees, *Mat.*23.23. By this
word, *bread*, that we pray for,
is ſignified & vnderſtood all
kinde of food, or other tem-
porall neceſſities. Bread tho-

row all the Scriptures ſignifies all ſort of food; for it is the moſt cõmon & neceſſary ſort of food for man. And we ſee euen in theſe Northren parts of the world where wee liue, and where fleſh is moſt eaten, corne whereof bread is made, is only called victuall, & the word of victual comes *à victu*, becauſe we liue vpon it: and notwithſtanding the abundance of fleſh that wee conſume, yet good cheape yeeres or deare yeeres, are onely counted ſo, becauſe of the abundance or ſcarcetie of corne in theſe yeeres. And therefore CHRIST ordained

the

the Sacrament in bread, to repreſent thereby our foode in generall vnto vs; for his fleſh is very meat indeede. All our temporall neceſſities are alſo comprehended here vnder the name of bread, to teach vs, that as bread is the commoneſt foode both to rich and poore, ſo we ought to pray onely for ſuch temporall things as are neceſſary for our *eſſe*, or at fartheſt for our *bene eſſe*; but not for thoſe things that are *ad luxum & ad ſuperfluitatem*. For commonly we abuſe them to our owne hurt, & they ſerue vs but for baites to entice vs

to ſinne: but if it ſhall pleaſe God, liberally to beſtow likewiſe theſe things vpon vs, we are bound to be thankful for them, vſing them with ſobriety and without exceſſe, according to our ranks and callings, euer remẽbring whoſe gift they are. And when wee pray for *Bread*, that is, to be ſupplied of all our temporall neceſſities, wee muſt alſo comprehend therein the ſtaffe of bread, that is, to pray that the bleſſing may bee ioyned with the benefite, that it may ſerue vs for the right vſe for which it is ordained: otherwiſe wee ſhall

ſtarue

ſtarue of hunger and the bread in our mouthes, wee ſhall die like the *Iſraelites*, with the fleſh of Quailes amongſt our teeth, and we ſhall haue all things for the ſupplying of our worldly neceſſities, and yet want the vſe and comfort of them: like the rich Miſer, who abounding in wealth ſtarues for want, or like the carriage-Moyle that carries a loade of prouender, and yet cannot ſatisfie her hungrie belly with any part of it. Now that wee pray God to giue it vs, it is eaſie to be vnderſtood; for the Lord is the

onely proprietarie both of Heauen and Earth, and all that therein is, and wee are onely Vſu-fructuaries and his Tenants at will, euery one of vs of ſuch little parcels of earth, as it pleaſeth him to beſtow vpon vs; *nam* * *Domini eſt terra & plenitudo eius.*

* Pſal. 24. 1.

AND FORGIVE VS OVR DEBTS, AS VVE FORGIVE OVR DEBTERS. This is the fift Petition, and the moſt important of them all, for euery man in particular; and therfore we are not to craue that ineſtimable benefite of the pardon of our debts, except

cept vpon that condition, that wee forgiue our debters. S. *Luke* expreſſeth this condition more clearely: for hee hath it thus, *And forgiue vs our ſinnes; for wee alſo forgiue euery one that is indebted vnto vs.* So as God cannot bee mooued for any other condition to pardon our ſinnes, but becauſe hee ſees wee haue already pardoned euery one that hath offended vs; and where euery one is expreſſed, none is excepted: *durus eſt hic ſermo* amongſt them that are thought the braue men of this world. Our ſinnes are

called debts in Saint *Mathew*, as an argument *à maiore ad minus*, that if wee would haue God to pardon vs our debts, how can we refuse to pardon our debters; except wee looke for the like *reward that the euill seruant got of his master: and in Saint *Luke* they are called sinnes, to teach vs that if wee would haue our heauenly Father, to remit vnto vs all our innumerable mortall sinnes; how much more haue wee reason to pardon the offences of our brethren against vs, which are but slight debts, in comparison

*Matth. 18. 34

of

of our grieuous ſinnes a-gainſt God. And in that wee pray God to forgiue vs our ſinnes, wee thereby make a generall implicite confeſſion of our ſinnes: for if wee had committed no ſinnes, wee would haue no neede to craue pardon for them. Whereupon it doth neceſſarily follow, that if the doctrine of the Church of *Rome* bee true, that diuers men can keepe the tenne Commandements, without euer in their life committing any mortall ſinne; then muſt all ſuch perſons bee exeemed from praying the

LORDS

LORDS PRAYER, as not hauing neede of it, and their diſtinction betweene Mortall and Veniall ſinnes cannot elide this conſequence. For what needes a man craue pardon at God for his Veniall ſinnes, when hee may haue as many pardons from the Pope*, as hee ſhall pleaſe to beſtow his money vpon, both for Mortall and Veniall ſinnes; and not only for ſinnes already committed, but euen for ſinnes to come, which is a farre greater grace then euer God promiſed vs. And I proteſt that I haue ſeene two of theſe Authenticall

* This was *fœlix error* in the Church of *Rome*. For the monſtrous & vnſupportable abuſe of theſe pardons in *Germany* in the time of *Leo decimus*, awaked *Luther*, by whom ſuch a breach was made in the Popes iuriſdiction, as could neuer after be made vp againe.

ticall Bulles with mine eyes; one, when I was very young in *Scotland*, and it was taken from a *Scottiſh* Prieſt; and the other I ſaw here in *England*, taken from an Iriſhman, and both of them pardoning ſuch & ſuch ſinnes, aſwell by-paſt as to come. But I returne to their diſtinction betwixt Mortall and Veniall ſinnes. For Veniall ſinnes carry the ſoules but to Purgatory, according to their doctrine, whereof the Pope hath the key to open and locke at his pleaſure. and yet I hope no man doubts, but all the Apoſtles

prayed

prayed the LORDS PRAYER; for their Maſter taught it them in ſpeciall, as appeares in S. *Luke*: and it is likely that they were as holy, and committed as few Mortal ſinnes, as any of the Popes late legended Saints haue done. But wee are all commanded in S. *Matthew* to pray thus, and where all are commanded none are excepted, no not the bleſſed Virgine her ſelfe, (whom all ages ſhall call bleſſed) though the gray Friers, and *Bellarmine*, with them, labour hard to exeeme her, both from originall and actual ſinnes. And we ought dayly

dayly to make this generall confeſſion of our ſinnes, and craue pardon for them, becauſe we daily commit ſins, * *Septies in die cadit iuſtus.* *Prou. 24. 16. Heere now are wee taught to confeſſe our ſinnes to God, but I cannot find, that in any place of the Scriptures a neceſſitie is impoſed vpon vs, vnder the paine of damnation, of confeſſing the leaſt one of our ſecret ſinnes to a Prieſt: nay if the leaſt ſinnefull thought be omitted, all the charme is ſpilt. For as to that place, * *Confitemini alij alijs*; if ye meane it of the offences made by one againſt *Iames 5. 16.

gainſt another in this world, a Prieſt will not be neceſſary to take the confeſſion; or if yee meane it by confeſſion of ſinnes, we are not by that commandement reſtrained to make it to no other degree of perſons, but to a Prieſt: though I confeſſe indeede, a godly diſcreet Church man is the fitteſt friend, that a man can chooſe to confeſſe his ſinnes vnto; and by his helpe to obtaine comfort, and abſolution of his ſinnes, by the power of the keyes. Neither will theſe places ſerue their turne, *Dic* * *Eccleſiæ*, or, *Preſent* * *thyſelfe to the high*

*Matth.18.17

*Matth.8.4.

*high Prieſt*, or, * *Quorum remiſeritis peccata*. For the firſt of theſe places, *Dic Eccleſiæ*, is onely meant by the offences that one of vs commits againſt another; beſides that the Confeſſion in that caſe muſt be publike, the offence being firſt made publike, for purging the publike ſcandal, contrary to their priuate whiſpering in a Prieſts eare, who is bound by his profeſſiō, neuer to reueale it to any creature, no though the concealing of it ſhould indanger a Kings life, and the deſtruction of a whole kingdome: * nay euen though it ſhould endan-

* Iohn 20.23.

* According to that aſſertion of a Ieſuit, mentioned *in reſp. ad Epiſt. Card. Perronij. pag.* 28.

endanger the life of our Sauiour, if hee were come in mortall flesh into this world againe. And the second concerning the cõming before the high Priest, is likewise to bee vnderstood of a publike action; besides that their presenting themselues before the high Priest, was rather done for a publike Thankesgiuing, and declaration of their obtaining of health, or any such benefit, as is manifest in that particular case of cleansing of the Leper, to whom Christ gaue *that commandement. And as to the third place, *Quorum*

*Matth. 8. 4.

remise-

*remiseritis peccata*; that doth indeed conteine the power of the Keyes giuen to the Church, not by astricting euery particular man, to make a particular enumeration of euery sinne, to a priuat Priest by auricular confession: but onely to shew the Churches ministeriall power in pardoning, *that is*, in declaring such sinnes to be pardoned in heauen, as the partie shall then shew a due contrition for. And yet *Bellarmine* is not ashamed to say, that this constrained Auricular confession of theirs, is *Iuris diuini*, and grounded vpon the word

of God. For my part, with *Caluine* I commend Confession, euen priuately to a Churchman, as I said before. And with all my heart I wish it were more in custome amongst vs then it is, as a thing of excellent vse, especially for preparing men to receiue the Sacrament worthily. But that necessitie imposed vpon it by the Romish Church, that euery secret thought that can be stretched towards any sinne, must bee reuealed to a Confessor; that necessitie, I say, I iustly condemne, as hauing no warrant at all in the word of

*Inst. lib. 3. cap. 4. sect. 12.*

God,

God, though very beneficiall to the Church of *Rome*. Now as to the clause irritant in the contract betwixt God and vs, That he will not pardon our sinnes, except wee first forgiue euery one that is indebted to vs, I told you already, it is *durus sermo*; and specially to them that are thought to haue high spirits: but I am sure wee shall neuer attaine to that height of our heauenly habitation, except wee doe it. Since then this clause is *causa sine qua non*, in the point of our eternall felicitie, we haue all great reason seriously to consider, First,

what we are to win or lose, in the performing or not performing, of this condition set vnto vs: And next, whether the performance thereof, may easily bee done or not, in case wee haue a minde to it. For the first, the case is plaine; for by performing of this cōdition vpon our part, wee gaine the Kingdome of Heauen, by obtayning pardon for our sinnes: & by not performing it, wee shut with our owne hands the gates of heauen against vs; for without remission of sinnes can bee no saluation. As to the next questiō, our braue men,

at leaſt theſe that would be thought ſo, tell vs that this is a hard and almoſt impoſſible condition, and that wee muſt put our ſelues in Chriſts mercy for not performing this, no more then diuers other of his precepts; as, *If* * *one giue thee a boxe vpon the one eare, hold vp the other*; and * *if thine eye offend thee, plucke it out, for better it is &c.* But theſe two are not to bee vnderſtood as abſolute precepts, as ſome of the *Anabaptiſts* haue done the firſt of them, and ſome other * Heretikes haue done

* Matt. 5. 39.

* Matt. 18. 9.

* *Origen* was iuſtly puniſhed in a point like this, for turning all the plaine places of the Scripture into allegories, being ſo blinded in the literall miſunderſtāding of the allegory of caſtratiō, as he fooliſhly gelded himſelfe.

the laſt. But they are onely meant comparatiuely, as thus: Rather then that thou ſhouldeſt thy ſelfe be the auenger of thine own wrong *reſiſtendo malo*, *ratione vllâ malâ*; and ſo to take the ſword out of Gods and his Deputie the Magiſtrates hand, it were better or leſſe harme for thee to indure a double iniurie. Otherwiſe fortitude were a vice, which indeed is a high vertue, being righly defined and vnderſtood. For *vim vi repellere*, is *iuris naturalis*; and our Sauiour came not to peruert or deſtroy Nature, but onely to rectifie

rectifie and ſanctifie it: and I dare ſay, there is no vaine fabulous Romanzo, that more highly commends fortitude, and valiant men * for their valour, then the Scripture doeth: but all is in the right vſe of it. And ſo is likewiſe to bee vnderſtood that, of plucking out thine eye; for if thou cannot keepe thy ſelfe from giuing offence, by the meanes of one of thine eyes, better it were or leſſe harme to plucke it out and bee ſaued with the loſſe of one eye, then bee damned with both. But the meaning of this precept is

* It is a Tenent fit for an Atheiſticall Machiauell to hold, that Religion daunts a mans courage; and abundantly cõfuted by the conſtancie of many thouſand Martyrs.

not to be vnderstood literally, of the amputation, or destructiō of any of our members, for that were a sort of parricide: but onely, that if we finde that any of our sences prouoke vs to bee tempted, as if the sight of faire and beautifull women prouoke vs to lust, or if any other of our sences tempt vs to any sinne, let vs depriue our selues of such occasions, which may otherwise bee lawfull, rather then hazard to be ledde into temptation by them; and so by depriuing our selues of that sight, which so much pleaseth vs,

we doe, as it were, plucke out one of our eyes: and by depriuing our ſelues from the hearing of that, which ſo much delights vs, we cut off in a maner one of our eares; and the like in the other ſences. For when wee depriue our ſelues of that vſe of any of our ſenſes, which we moſt delight in, we doe in a maner robbe our ſelues of that ſence. And whereas they account this condition in the LORDS PRAYER to be impoſſible to be performed: I anſwere, It is blaſphemie to ſay, that any of Chriſts precepts are impoſſible to bee per-

performed ; for it is to giue himselfe the lie, who out of his owne mouth told vs, that *his yoke is easie, and bids vs that are burthened, come to him, and he will ease vs. For our Sauiour came into this world, that by his merits and passion, hee might redeeme vs from the thraldome of the Law, to the libertie of the sonnes of God. Since therefore this condition is of no lower price then the Kingdome of heauen, and that it is not only possible, but easie to be performed by vs, if we will earnestly set our mindes to it ; what

*Matth. 11. 28, 30.

should

ſhould we not doe, *omnem mouendo lapidem*, for enabling vs to attaine to ſo great a felicitie, and to eſchew ſo great a miſery? for there is no midway in this caſe. Now the onely way for enabling vs to performe it, is by our earneſt prayer to God, that hee will enable vs to doe it, according to that of S. *Auguſtine*, *Da Domine quod iubes, & iube quod vis*: For it is true, that that grace is a flower, that growes not in our owne garden, but wee muſt ſet our minde to it, as I ſaid already, and not lazily leaue it off, and betake vs to his mercie, becauſe

becauſe it agrees not with our humour and paſsions: for wilfully to diſobey his precept, is a plaine refuſing, and ſcorne of his mercie, which is but offered vnto vs in caſe of obedience; and to refuſe obedience becauſe it is againſt our minde, is like the excuſe of the Tobacco-drunkards, who cannot abſtaine from that filthy ſtinking ſmoake, becauſe, forſooth, they are bewitched with it. And this is an excuſe for any ſinne, they will not leaue it, becauſe they cannot leaue it; but the trueth is, becauſe they will not leaue it:

like

like a sluggard, who when he hath lien in bed, & slept more then can doe him good; yet he cannot rise, because he will not rise for lazines. But since we cannot pardon them that haue offended vs, except wee haue charity, I will shortly set down & describe the contrary to it, which is rancour and reuenge, that so I may make that diuine vertue of charity, the better to shine & appeare in the owne colours, when her contrary is set downe, ex *diametro* opposed vnto her, according to that olde and true saying, *Contraria iuxta se posita magis eluescunt.*

The

The ſinne of rancour and reuenge proceeds from baſe-neſſe and want of courage in men, & euen amongſt beaſts and creeping things it proceeds of a defect and want of courage in thē. Among men theſe are iuſtly to be accounted the baſeſt that are reprobates and outlawes to their heauenly King; for theſe that are diſgraced and baniſhed euen out of an earthly Kings Court, are in a lower eſtate, then theſe that are highly preferred in it. The firſt that euer practiſed it, was *Cain* vpon his brother *Abel*, for not beeing able to auenge him-

himselfe vpō God, who was the agent, for accepting his brothers oblation, and reiecting of his, hee exercised his rancour vpon his brother in murthering of him, who was but the patient. But what came of this? Hee was made an Outlaw and a runnagate for it, both from the presence of God, and his owne father. O braue *Cain*, thou wast brauely exalted and preferred for this braue and manly act, in giuing the first example of murther and shedding of innocent bloud! Wee read of another after, who not con-

tent

tent to practiſe it, made his vaunt of it, as of a braue and honourable reſolution; and this was *Lamech*, who made his vaunt of reuenge before his two wiues, to make them afraid of him, as it is thought. But if it be true that ſome of the *Iewiſh Rabbines* gueſſe at, he killed *Cain*, and ſo got the curſe for his reward, that GOD ſet vpon any that ſhould kill *Cain*, when hee had marked him. How euer it beo, ſure I am, that both *Cain* and hee were damned, and all their poſteritie deſtroyed by the Flood. But of this point I need

neede to cite no more examples, whereof there bee ſo many thouſands in all ages. And I will come a degree lower, from wicked men to cowardes; for though wicked men and Outlawes bee inferiour to honeſt and good men; yet cowards are farre inferiour to them, for they are not accounted in the ranke of men. And it is a knowen and vndeniable truth, that cowards are much more cruell and vindicatiue, then men of courage are: for a coward can neuer enough ſecure himſelfe of his enemie; In ſo

tent to practiſe it, made his vaunt of it, as of a braue and honourable reſolution; and this was *Lamech*, who made his vaunt of reuenge before his two wiues, to make them afraid of him, as it is thought. But if it be true that ſome of the *Iewiſh Rabbines* gueſſe at, he killed *Cain*, and ſo got the curſe for his reward, that GOD ſet vpon any that ſhould kill *Cain*, when hee had marked him. How euer it bee, ſure I am, that both *Cain* and hee were damned, and all their poſteritie deſtroyed by the Flood. But of this point I need

neede to cite no more examples, whereof there bee so many thousands in all ages. And I will come a degree lower, from wicked men to cowardes; for though wicked men and Outlawes bee inferiour to honest and good men; yet cowards are farre inferiour to them, for they are not accounted in the ranke of men. And it is a knowen and vndeniable truth, that cowards are much more cruell and vindicatiue, then men of courage are: for a coward can neuer enough secure himselfe of his enemie; In so

much as when hee is lying dead at his feete, hee is yet afraid, *qu'il ne lue ſaute aux yeux*, as the French Prouerbe is. But let vs looke a degree lower yet, vpon women, who are weaker veſſels then men: the world knowes that the moſt part of them are cowards, and it is alſo well knowen, that they are a great deale more vindicatiue and cruell then men. But if we will yet goe lower, euen to beaſtes, wee ſhall finde that the feareſulleſt beaſts are euer the moſt cruell and vindicatiue. What the Lion is, my *dicton* tells you,

you, *Est nobilis ira leonis, &c.* Beſides that, the moſt part of the beaſts of reaſe, and the nobleſt ſorts of them, prey for hunger and for neceſſitie of food, and not for reuenge. But the Deere that are ſo naturally cowards, as one chop of a Beagle, will make a herd of great Stagges runne away, I know not how many miles, theſe cowardly beaſts, I ſay, who neuer dare fight, but when they are enraged, either with luſt, deſperate feare, or reuenge: yet are they ſo cruel after that they haue once gotten the victory, that when life leaues

the partie whome one of them hath ouercome; yet will hee not leaue him for a long time after, ſtill wounding the dead carkaſe, and inſulting and trampling vpon it. And the better to expreſſe the reuenging nature of theſe fearefull creatures, I haue thought it not amiſſe to ſet downe here, what I haue heard by credible report to haue beene done by two diuers Stagges in two diuers places. The one of the Stagges was in a little Red Deere Parke of the late Viſcount *Bindon*, which keeping rut in a corner of the

Parke

Parke with a brace of Hinds, the Keeper chanced in making his walke, to come thorow the bush where these Hindes were, whereupon they ranne away, and the Stagge followed them: but not being able to make them stay with him any longer, by reason of their suddaine fright, he looked backe once or twice very sullenly vpon the Keeper, without pressing to do any more for that time. But within two dayes after, or thereabout, he watched the Keeper walking in the Parke, and after hee had worne him by little and lit-

tle to a ſtrait, at a corner of the Pale he ranne fiercely at the Keeper, broke his bill, & gaue him many wounds, whereof hee dyed within a day or two after, though the Stagge was put from him at that time, by I know not what accident. The other Stagge was one of them that was firſt put in, in my Lord of Suffolkes Redde-Deere Parke, who, being the firſt rut time there, maſtered only by one Deere, that was greater and older then hee, and ſo kept from the Hinds; watched his time the next ſpring when the other mew-

ed

ed his head, he being ſtill vn-
mewed, as the yonger deere,
and immediatly thereupon
ſet on him in a morning in
the ſight of one of the Kee-
pers firſt, and then of all the
reſt: & notwithſtanding that
they followed him, for ſa-
uing the other, both on horſe
and foot as faſt as they could,
yet neuer left he courſing of
his felow through the Parke,
like a Grey-hound after a
Hare, till he killed him with
a number of wounds. And
this vindicatiue Stagge did I
kill after with my Hounds,
I and all my Hunteſmen gi-
uing him no other ſtyle, but,

*The murtherer.* And of all beasts none are more vnprofitable for the neceſſary vſe of man, then Apes and Monkies, ſeeming only to be created *in ludibrium naturæ*; ſo as *Galen* carried euer ſome of them about with him wherſoeuer he went, only to make Anatomies of them, for their likeneſſe in proportion to man. For in *Galens* time it was thought an inhumane thing to make Anatomies of men or women, wherein the Chriſtian world now hath leſſe horrour then the *Ethnikes* then had. And that ſort of beaſtes are knowen

knowen to bee ſo naturall cowards, that they dare neuer purſue any body to bite them, but women or children, and ſuch as they ſee afrayd of them or flying from them; and yet will they remember an iniurie two or three yeares, and watch an opportunity for reuenging it. And if wee will goe yet lower, euen to them that licke the duſt of the earth, as to Serpents and all ſorts of venimous wormes, the Hiſtories are full of their malitious and reuengefull nature: but it is no new thing with them, the ſeede of the

woman muſt bruiſe their heads, and they muſt bite his heele. Nay will wee for concluſion of this point, conſider of the very loweſt of all places, euen hell it ſelfe; wee ſhall finde that the inhabitants thereof, the deuills, breathe nothing but malice and reuenge. Satan was a lyer and a murtherer from the beginning, and his firſt worke, after his fall, was to auenge himſelfe vpon the Image of GOD in man, by deceauing him; ſince his malice could not reach to God himſelfe, making choice of that malici-

ous

ous beaſt the Serpent for his organe. And now, I hope, I haue ſufficiently prooued by the low deſcent of this ſinne by degrees, euen to hell it ſelfe, that as it is a grieuous, ſo it is a baſe ſinne, contrary to true courage. But ſince wee haue now put it in hell, from whence it firſt came, there let vs leaue it, and ſolace our ſight a little with the contemplation of that diuine Vertue, Charity, the right oppoſite to that helliſh ſinne and vice.

*Charitie* is not onely a diuine Vertue, but God himſelfe is Charitie, as I ſaid already.

woman muſt bruiſe their heads, and they muſt bite his heele. Nay will wee for concluſion of this point, conſider of the very loweſt of all places, euen hell it ſelfe; wee ſhall finde that the inhabitants thereof, the deuills, breathe nothing but malice and reuenge. Satan was a lyer and a murtherer from the beginning, and his firſt worke, after his fall, was to auenge himſelfe vpon the Image of GOD in man, by deceauing him; ſince his malice could not reach to God himſelfe, making choice of that malici-

ous

ous beaſt the Serpent for his organe. And now, I hope, I haue ſufficiently prooued by the low deſcent of this ſinne by degrees, euen to hell it ſelfe, that as it is a grieuous, ſo it is a baſe ſinne, contrary to true courage. But ſince wee haue now put it in hell, from whence it firſt came, there let vs leaue it, and ſolace our ſight a little with the contemplation of that diuine Vertue, Charity, the right oppoſite to that helliſh ſinne and vice.

*Charitie* is not onely a diuine Vertue, but God himſelfe is Charitie, as I ſaid already.

ready. Saint Paul reckoning the three great * Theologicall Vertues, without which no man can be saued, not onely puts in Charitie for one, but euen for the most excellent of all, without the which the rest are nothing. And it is also the onely permanent Vertue of them all; for Faith and Hope remaine only with the elect, while they are in this world, but Charitie is euer with them, here and hence for euer. Yea euen, will ye looke to God himselfe, *misericordia eius super omnia opera eius*, and mercie is a worke of Charitie

*1.Cor.13.

ritie. (*Charitie*) dwells with God; and all the Elect, Angels, Saints and men are clad with it, eternally. I know not by what fortune, the *diction* of PACIFICVS was added to my title, at my comming in *England*; that of the Lion, expressing true fortitude, hauing been my *diction* before: but I am not ashamed of this addition; for King *Salomon* was a figure of CHRIST in that, that hee was a King of peace. The greatest gift that our Sauiour gaue his Apostles, immediately before his Ascension, was, that hee left his Peace,

with

with them; hee himſelfe hauing prayed for his perſecutours, and *forgiuen his owne death*, as the Prouerbe is. The footſteps of his charitie being ſo viuely imprinted in the diſciple whom his Maſter loued, and who leaned on our Sauiours boſome; as hee ſaid nothing, wrote nothing, did nothing: yea in a maner breathed nothing all the dayes of his life, but Loue and Charitie. To the bleſſed Virgin and him CHRIST vpon the Croſſe recommended their charitable cohabitation together, as Mother and Sonne: his ſtile in all his wri-

writings, is full of loue and charitie, his Goſpel and Epiſtles ſound nothing but charitie. Yea *S. *Hierome* maketh mention, that when hee was ſo old, as he could not preach and ſcarce walke, hee would many times make himſelfe bee ledde to the Preaching place, and there repeating oft theſe wordes, *Little children loue one another*, hee would come backe againe; and being asked why hee ſo often repeated that ſentence, his anſwere was, *This is the new and laſt Commandement that our Maſter left vs, Et ſi ſolum fiat, ſufficit.* But aboue all the third

* *Hieron. in Epiſt Pauli ad Gal.*

third Chapter of his Gospel deserues to be grauen in letters of Marble, in the hearts of all Christians, especially the sixteenth verse thereof, *God so loued the world, &c.* And here I must record to the eternall memorie and good fame, of my father in Law the late King of Denmarke, that hee not being a Scholler; yet tooke hee the paines to write vp a little *Manuell, with his owne hand, of some of the most cõfortable selected Psalmes, which was his continuall *Vade mecum*, as *Homers Iliads* was to *Alexander*: And at his death

* This manuel of my father in law, Sir PETER YOVNG, my old Master brought out of *Denmarke*, and shewed me, and told me also of this forme of his death.

death hee made that part of the third Chapter of S. *Iohns* Goſpel to bee read ouer & ouer vnto him. And as hee thus died happily, ſo left he a goodly and proſperous poſteritie behinde him. And in the iſſue of one of his, I hope, God ſhall in his mercy deale with me in one point, as hee did with *Iob*: if in not reſtoring vnto mee ſo many children as he hath taken frō me; yet in reſtoring them vnto me in my childrens children; praying God to bleſſe that worke of mercie, that hee hath already begun towards me in this point. But to re-

turne to Saint *Iohn*, wee may ſee at laſt, euen by his death, how God loued him for his charitie, beſides the manifold other proofes, that hee gaue him thereof during his life; for he died peaceably in his bed, full of dayes, and was the notableſt Confeſſor that euer was, albeit no Martyr, as all the reſt of the Apoſtles were. To conclude then my deſcription of this diuine vertue, Charity, I remit you to that patterne, which that admirable, learned, and eloquent penne-man of the holy Ghoſt, hath ſet foorth of her in his thirteenth of his

firſt

first to the *Corinthians*.

And thus hauing with the penſill of my penne repreſented vnto you, as viuely as I can, in ſo little compaſſe, the bright beautie of this diuine vertue, Charitie: it reſts that I ſet downe her true limits, and how we may make our right vſe of her, by knowing towards whom our charitie is to bee extended, in what caſes, and in what meaſure; that ſo wee may be able to performe vpon our part, that condition which God ſo exactly requires at our hands.. As to the firſt queſtion, towards

whom; no doubt we ought to extend our charitie towards all persons, yea, euen in some sort to beastes: wee are in diuers places of the Scripture commaunded to bee * mercifull to our beasts, * *boui trituranti os non obligabis.* But wee ought especially to bee * charitable to the houshold of faith, and then we are more particularly to measure our charitie according to those degrees that do more or lesse concerne vs; as our Countrey, our Magistrates Spirituall or Temporall, the strangers within our gates, widowes and orphans;

*Pro.12.10.

*1.Cor.9.9.

*Gal.6.10.

phans; and thoſe of our conſanguinitie or affinitie, our wiues, parents, brethren or ſiſters, or children, our profeſſed frindes, eſpecially thoſe that wee are obliged vnto in thankefulneſſe. And as we ought to be charitable to all perſons, ſo are wee bound to extend our charitie to them in all caſes, by giuing them either ſpirituall or temporal comfort, as they haue neede of it; aſſiſting them aſwell with our aduice and counſell, as with our fortunes: but in our aſſiſting them, eſpecially with our fortunes, wee are to meaſure

it, according to the before mentioned degrees, and our owne abilities; otherwiſe, whereas wee were able before to eaſe the burthens of others, wee ſhall then make our ſelues to become burthenſome to others. And aboue all, we muſt pardon all them that haue offended vs, which is the direct point now in hand. But in all theſe caſes of Charitie, wee are to obſerue ſuch a meaſure, as may preſerue vs from both extremities; for though wee be to pray for all men, yet are wee not to keepe company with all men, much leſſe to

bee in profeſſed friendſhip with euery man. No man ought to be ſo ſecure of himſelfe, as not to be afraide to be corrupted with euil company: yee know the ſaying, *Corrumpunt bonos mores colloquia mala*; and therefore, *Qui ſtat, videat ne cadat*; beſides the euill name a man gets by haunting infamous companie. It is reported of that holy Apoſtle of loue, of whom I lately made large mention, that one day in his age hee * went in *Epheſus*, to bathe himſelfe in a hot Bath, and ſeeing *Cerinthus* the heretike, he haſted out of the bath be-

1. Cor. 15. 33.

1. Cor. 10. 12.

* *Irenæus aduerſus hæreſ. lib. 3. & Euſeb. lib. 3. eccl. hiſt. cap. 25.*

fore he was bathed, fearing that the Bath ſhould fall, becauſe *Cerinthus* the enemie of the trueth was in it. And indeed this practiſe of his agrees well with his doctrine in his Epiſtle; If thou meete one that brings not this doctrine, *ne dicas ei, aue*, leſt thou bee partaker of his ſinne. Since then this holy Apoſtle whom his Maſter loued was ſo afraide of euill company, howmuch more reaſon haue wee to bee ſo, conſidering how much weaker the beſt of vs are in ſpirituall graces, then he was? And likewiſe this condition which

Io. ep. 2. 10.

is

is required at our hands, in pardoning them that offend vs, hath alſo the owne limits, which makes the performance thereof the more eaſie vnto vs. For our Sauiour commaunds vs, to forgiue them that offend vs, as oft as they repent them of their offending vs: ſo as they are as well tyed to repent, as wee to forgiue, albeit our forgiueneſſe muſt not be preciſely tyed to their repentance, *Marke* the 11.25. *When yee ſtand and pray, &c.* So as what part ſoeuer of the world your debtour bee in, you cannot pray with fruit except

except you forgiue him. We muſt alſo vnderſtand, that our forgiuing them that offend vs, ties not the hands of ſuch of vs as are Magiſtrates, to puniſh them that are offendours, according to the nature of their offences; ſo that wee doe it for our zeale to Iuſtice onely, and not for ſeruing of our owne particular endes, or ſatisfaction of our paſſions. And priuate men are not by this precept reſtrained, from complaining to the lawfull Magiſtrate, and ſeeking redreſſe of the iniuries done vnto them, agreeable to the qualities

ties of the offences, according to that rule of our Sauiour, *Dic Ecclesiæ*: but wee ought so to loue, & esteeme euery man more or lesse, according as their Vertues, good name, or particular behauiour towards vs shall deserue. Wee are no way likewise barred of our iust defence, in case wee be vnlawfully inuaded and assailed; for defence is *iuris naturalis*, and tolerated by the Lawes of all Nations; onely we are to keepe rancour and malice out of our hearts, and our handes from reuenge: for reuenge belongs onely to GOD,

GOD, and by deputation from him, to his Lieutenants vpon earth, *Mihi vindictam ego retribuam.* And I pray you, what life would we haue in this world, if euery man were his owne Iudge, and auenged his owne iniuries? Sure I am, there would bee no need of Kings nor Magistrates, and I thinke, there would bee no people left to be gouerned. For then euery man would be *homo homini lupus*, whereas, by the contrary, men are created to bee *animalia gregalia*, and to liue together like sociable creatures. It was a curse pro-

Rom. 12. 19.

* πολιτικὸν ζῶον

nounced

nounced vpon *Iſmael*, when it was prophecied, that *his hand ſhould bee againſt euery man, and euery mans hand againſt him.* But our braue ſpirited men, cannot digeſt wrongs ſo eaſily, and they are aſhamed to complaine to the Magiſtrats. I anſwere, they muſt then bee aſhamed to obey GOD, and the King, and conſequently to liue vnder their protection, but like Giants and mighty hunters, they muſt wander vp and downe the world, and liue vpon ſpoile. But what vſe is there for ſwords then and ſword-men? I anſwere, excellent Gen. 16, 12.

cellent good vſe, for the ſeruice of GOD, their King and their countrey, for their own iuſt defence, and preſeruing the weaker ſort from iniurie or oppreſſion, in caſe of accidentall neceſsitie. How honourably are the worthies of *Dauid* recorded in the word of God, and what made the Gentiles to deïfie *Hercules*? Reade the ancient oathes of the Orders of Knighthood, in ſpeciall, ours of the Order of the *Garter*, and euen the oath that is ſtill giuen to euery ordinary Knight at this day in *Scotland*; and let vs vpon this occaſion conſider

1. Chron. 11.

der with pitie the miſerable caſe that too many are in, in this Iſland; who will not receiue the Sacrament, becauſe they haue malice in their hearts; forgetting Saint *Pauls* two precepts, firſt to trie our ſelues, and then to come. But they thinke it enough to prooue themſelues, ſo they neuer come, and thinke it neuer time for them to come there, till they be perfect; not remembring that CHRIST came in this world for the ſicke and not for the whole, and that wee come to that Table weake and full of infirmities, to be ſtreng- 1.Cor.11.28.

ſtrengthened with that Spirituall and Heauenly foode, only carrying with vs there, a will and an earneſt deſire of amendement. And if they will not purge their hearts of malice, what can their abſtaining from the Lords Supper auayle them? For how ſhall they pray the LORDS PRAYER, except they forgiue their debtours? and conſequently how ſhal they obtaine remiſſion of ſinnes, without which there can be no ſaluation? They muſt reſolue then, as long as they liue in this ſtate, to liue as Outlawes and Aliants from the

the couenant of God; and if they die without repentance, to bee certaine of damnation. Truely the beſt man liuing hath great neede to pray earneſtly to bee preſerued from a ſodaine death, as it is in our Engliſh Letanie, that before his end he may haue ſpace and grace to purge his heart, and cleere his conſcience from all vncleaneſſe. For wee are all of vs entiſed and allured to our owne perdition, by three terrible perſwaſiue ſolicitours, the World, the Fleſh, and the Deuill. But if the beſt liue ſtill in that daun-

gerous warrefare, what caſe then are theſe men in, if they ſhall die in that open rebellion, in diſobeying the commandement of God, and not being able to pray for the remiſſion of their ſinnes? & yet is none of them ſecure of a minutes repriual from death. Surely, me thinks, the apprehenſion of a ſodaine death ſhould be a perpetual torture to their conſciences; and yet the number of them is growen ſo great amongſt vs here, as a man cannot diſcerne betwixt a Papiſt and an Atheiſt, in this point: for many Papiſts take the pre-

text

text of malice for keeping them out of the penaltie of the Law, for not receiuing the Sacrament. And now that I haue bene a great deale longer vpon this Petition then vpon any of the reſt, I hope the Reader will eaſily excuſe mee, ſince the remiſſion of our ſinnes is *cauſa ſine qua non* to euery Chriſtian man (as I ſaide before) as alſo ſince this condition annexed vnto it, is ſo lightly regarded, and ſo little obeyed in our age, yea euen in the Court, and amongſt the better ſort of men, I meane for qualitie. Follow-

ing in this the example of CHRIST himselfe, the Authour of this prayer, who in the same place, where hee teacheth it, *Matth.* 6. doeth immediatly there after enlarge himselfe vpon the interpretation of the condition of this Petition, without pressing to interpret any of the rest.

AND LEADE VS NOT INTO TEMPTATION. The *Arminians* cannot but mislike the frame of this Petition; for I am sure, they would haue it, *And suffer vs not to bee ledde into temptation*; and *Vorstius* would adde, *as farre,*

*Lord,*

*Lord, as is in thy power, for thy power is not infinite.* And vpon the other part, wee are alſo to eſchew the other extremitie of ſome *Puritans*, who by conſequent make God Authour of ſinne; with which error the Papiſts doe wrongfully charge our religion; but *medio tutiùs itur.* Saint * *Auguſtine* is the beſt decider of this queſtion, to whom I remit mee. In ſo high a point it is fit for euery man, *ſapere ad ſobrietatem*; which is Saint *Pauls* counſell, Rom. 12. Notwithſtanding that himſelfe was rauiſhed to the third heauen,

* *Auguſt. de prædeſtinatione Sanctorum, de dono perſeuerantiæ, contra Pelagianos; & paſſim alibi in ſuis operibus.*

and beſt acquainted with theſe high myſteries; not to bee ſearched vnto, but to be adored. And it ſufficeth vs to know that *Adam* by his fall, loſt his free will, both to himſelfe and all his poſterity; ſo as the beſt of vs all hath not one good thought in him, except it come from God; who drawes by his effectuall grace, out of that attainted and corrupt maſſe, whom hee pleaſeth, for the
*Rom.9.18. * worke of his Mercie, leauing the reſt to their owne wayes, which all leade to perdition: ſo as though God
*Ioh.6.44. * drawe all the Elect vnto him,

him, who otherwiſe can neuer win heauen, yet doeth he force none to fall from him; *perditio tua ex te Iſrael.* And therefore God is ſaid *to leade vs into temptation*, when by a ſtrong hand he preſerues vs not frō it; & ſo was he ſaid to harden *Pharaos* heart becauſe he did not ſoften it: Euen as a nurſe, hauing a childe that is but beginning yet to learne to goe, may be iuſtly ſaid to make the childe fall, if ſhee leaue it alone, knowing that it cannot ſcape a fall without helpe. Now temptations are either bred within vs, or come from externall cauſes; Oſe. 13.9.

If they breed within vs, earneſt prayer and holy Meditations are often to bevſed; cures alſo would bee applied of contrarie qualitie to theſe ſins that wee finde budding within vs, for *contraria contrarijs curantur*: good bookes likewiſe wilbe a great helpe, and ſpecially the good aduice of a ſound Diuine, prouided that hee haue the reputation of a good life. And if our temptations come from externall cauſes; if any of our ſences bee caught with vnlawfull delights, let vs then (as I ſayde already) depriue our ſences of theſe dange-

rous

rous obiects. If prosperitie or aduersity bring vs in temptation, let vs apply the remedies accordingly: against aduersitie tempting vs to dispaire, let vs arme our selues with patience the best wee can, flie solitude, and oft seeke consolation from wise, godly, honest, and entire friends. If we be tempted with prosperity (which commonly is the more dangerous, though the other be sharper) let vs consider by euery little disease, and other crosses, our naturall frailtie, often meditate vpon the necessitie of death, and be carefull

full to reade and heare oft good funerall Sermons, *Puluis es, & in puluerem reuerteris.* Gen.3.19. And in a word, let vs consider, that hauing so many tempters, and occasions of temptation within & about vs, all the houres of the day; so as the whole life of a true Christian, is nothing els but a continuall triall of his constancie, in his vnceſſant spirituall warrefare. Wee haue therefore the greater reason to watch our selues continually, and carefully take heede to all our thoughts and actions: for otherwise it will be in vaine for vs to prav to God,

God, not to leade vs in temptation, and in the meane time we ſhall be leading our ſelues into it vpon euery occaſion; like one that will wilfully lie in the myre, and call to another to helpe him out of it.

BVT DELIVER VS FROM EVIL. This is the laſt petition, and the ſeuenth in the account of the ancient Church, as I tolde you before, and the ſixt as we now doe ordinarily reckon it. The Fathers made it the ſeuenth, diuiding it from, *Leade vs not into temptation*, becauſe wee pray heere to be deliuered from

from euill. Now deliuerie presuppoſeth a preceding thraldome, or at leaſt an imminent danger; ſo as in the former petition wee pray to be kept out of temptation in times to come; and in this we pray to be deliuered frō all euill that already is fallen, or preſently hangeth vpon vs; not onely euill of *temptation, but euill of puniſhment, or whatſoeuer aduerſitie that is laid vpon vs. But our Church makes this a branch of the former Petition, and ſo a part of the ſixt; in regard it begins with *but*, as yee would ſay, *Lord leade*

*Malum pœnæ & malum culpæ.

Aug.

*leade vs not into temptation, but keepe vs euer safe from all such euill.* But whether ye account it the seuenth Petition, or a branch of the sixt, either of the wayes is orthodoxe, and good enough, (though the older way bee the fuller, as I haue now shewen) for the substance is, that we pray to God, not to leade vs in temptation, but to deliuer vs from any euill either present or to come. The Greeke hath it, ἀπὸ τοῦ πονηροῦ, *from the euill one*; and these words put vs in minde, what need we haue of continuall prayer to God, to bee preserued from that old traiterous

terous and reſtleſſe enemie,
*1.Pet.5.8. * *qui circundat terram*, like a roaring Lion ſeeking whom he may deuoure. And by this Petition thus vnderſtood, we are taught, not to truſt to our owne ſtrength, againſt ſo ſtrong and fiercely cruell an enemie, but to bee armed with faith, that we may ſafe-
Pſal.91.4. ly ſleepe, *ſub vmbra alarum tuarum Domine.* The latine tranſlation, *à malo*, will beare either any euill thing, or the euill one; and our vulgar tranſlation, *euill*, is generall for eſchewing of any euill that may befall vs, whether by the meanes of Satan, or other-

otherwiſe. And ſo we are to pray that God by his merci-full hand would deliuer vs from all euill, either in corporall or ſpirituall things; either againſt our temporall neceſsities and comforts in this life, or our ſpirituall graces for our eternall ſaluation: that wee may lie downe ſafe, and riſe againe, and not be afraid, though thouſands of enemies, both ſpirituall and temporall, ſhould encompaſſe vs. Heere now the LORDS PRAYER ends in S. *Luke*, but in Saint *Matthew* is ſubioyned that Epilogue, *For thine is the Kingdome, the power*

*power and the glory for euer. Amen.*

Who will ſeriouſly conſider the occaſion, whereupon our Sauiour taught the LORDS PRAYER in both the Goſpels, hee ſhall finde, that Chriſt taught it twice; firſt, priuately to his diſciples, at the ſuite of one of them to teach them to pray; and then he taught the Petitions onely, prefixing that ſhort preamble, *Our Father which art in Heauen*: and at that time he expreſſed two or three of the Petitions in this Prayer, more plainly then hee did after in his publicke Sermon

before

before the people. For his manner was euer, to expresse himselfe more plainly to his disciples, then hee did to the whole people: and this is the forme set downe in the 11. of S. *Luke*. And after at another time, hee taught it vpon the mountaine, to a multitude of people in the middest of a long Sermon that he made vnto them, and then hee added this foresaid Epilogue; & this form is cõtained in the sixt of *Matthew*, at which time it seemes hee added the Epilogue, to teach the people to pray, both with the greater confidence and

reuerence, ſince to him who they prayed vnto, belonged *the Kingdome, &c.* It is true that this Epilogue is wanting in the vulgar Latine Tranſlation, euen in Saint *Matthew*: and *Robert Steuen* that learned Printer ſayth it is alſo wanting in ſome old greeke exemplar; but that is no matter, it is ſufficiently acknowledged to bee Canonicall. Now as to the words of this Epilogue, they containe the reaſon of our praying to our heauenly Father; for his is the Kingdome, hee is not onely a King, but the Kingdome *per excellentiam* is his

his βασιλεία. Euen as, although there shalbe *multi Antichristi*, yet is the great Antichrist, head of the generall defection, called ἀποστασία: So as God is the onely KING of all *in solidum*, al earthly depute kings kingdomes being but small brookes and riuers deriued from that Sea. And hee is not onely King of all, but power is his onely, so as he is not onely an infinitely great KING, (for great Kings may not doe all that they would) but hee is also an infinitely powerfull, and Almightie KING. And not onely is the *Kingdome* his, and the

*Power* his, but alſo the *Glory* is his, which maketh the other two excellent: ſo as all worldly kingdomes, powers and honours (for without honour all worldly Kingdomes and powers are nothing) are onely drops borrowed out of that great and vaſt Ocean. But if all this were but temporall, then might wee doubt of the decay thereof; and therefore to reſolue vs of this doubt alſo, *For euer*, is ſubioyned to the end of theſe ſupremely high titles; to ſhew that his Kingdome, his Power and his Glory is neuer to receiue

end

end, change or diminution. Remembring then, that in the first wordes of this Prayer, wee call him *Our Father*, which settles our confidence in his loue; and in the last words thereof we acknowledge his infinite power: with great comfort wee may be confident, that hee both may and will heare, & grant these our petitions. And to this Prayer is *Amen* put, as the conclusion of all; for hereby are wee stirred vp, to recollect shortly to our memory all that which we haue said: adding a faithfull wish, that our petitions may bee

granted vnto vs. Which is a signe that wee should know what we say, when wo make this Prayer, contrary to the Papists, who teach ignorant wiues and children, to mumble, or rather mangle this Prayer in Latine *ad intentionem Ecclesiæ*. But if Saint *Pauls* rule be true in his 14. of his 1. to the Corinthians, those ignorants can neuer say *Amen* to their owne prayer which they vnderstand not: but the Church of Rome hath not onely euill lucke to be contrary to S. *Paul* in this point, but also to Christes owne prohibition, in his pre-

face

face to this same Prayer in the 6. of S. *Matthew*. For there he forbids vaine repetitions, as the heathen doe, but bids them pray thus. Now they haue preferred the imitation of the Heathen to CHRIST'S example, witnesse *our Ladies Rosarie*, and witnesse all their prayers vpon Beades, making vp such a rable of *Paters* and *Aues*, contrarie to CHRIST that forbids vaine repetitions, and I am sure there cannot bee a vayner repetition, then to repeate a * prayer they vn-

* I read with mine eies within these 10. or 12. yeeres, a little Pamphlet, set out by an English Priest, printed in some part of the Archdukes dominion, which laboured to maintaine by many argumentes, that the LORDS PRAYER, and other short prayers, were more profitable for the vulgar and ignorant sort, to be said by them in Latine, although they vnderstood it not, then in their owne naturall language.

derstand not; and contrarie to Saint *Paul* also, as I said already, and I dare say without any precept or example of antiquity, for the space of many hundred yeeres after CHRIST: and yet these vaine and ignorant repetitions are matters of great merit with them. And it is also to bee obserued, that although our Sauiour commanded vs to make our petitions to God in his Name, yet hath he not made mention of his owne Name in this prayer, not that I doubt but that vnder the Name of the FATHER in this Prayer, all

the

the Trinity is to bee vnderſtood; but it may bee that hee hath omitted the inſerting of his Name in this prayer, foreſeeing that in the latter dayes, ſuperſtition would inſert too many interceſſours in our prayers, both of hee and ſhe Saints. And ſurely the darkeneſſe of this ſuperſtition was ſo groſſe in our fathers times, as a great Theologue was not aſhamed, within littlemore then theſe threeſcore yeeres; to preach publikely in Saint *Andrewes*; That the LORDS PRAYER might be ſaid to our Lady: whereupon grew

ſuch a controuerſie in the Vniuerſitie there, that a Synode in that ſame place, was forced to take knowledge of it and decide it. And what leſſe ſuperſtition was it in ſo learned a man as *Bonauenture*, to turne the meaning of the Pſalmes vpon our Lady: I meane whatſoeuer was ſpoken of God in them to be meant of our Ladie: and yet was this famous booke of his reprinted at *Paris* within theſe few yeares. But ſince God in his great mercie hath freed vs in this Iſland, from that more then *Egyptian* darkeneſſe, I cannot

won-

wonder ynough at the inconſtancie of too many amongſt vs in our dayes, that *like fooles faine of flitting*, as the Scottiſh prouerbe is, are ſo greedie of nouelties, that forſaking the pure veritie for painted tables, they wil wilfully hoodwink themſelues, and thruſt their heads in the darke againe, refuſing the light, which they may liue and ioy in, if they liſt.

And thus hauing ended this my Meditation vpon the LORDS PRAYER, it reſts onely that I draw it into a ſhort ſumme (as I promiſed) that wee may the better vn-

der-

derſtand, and remember what we pray; and that our prayer may the more viuely and deeply be imprinted and engrauen in our hearts. And it is ſhortly this: We firſt for a preamble inuocate God, by the ſweet name of *Our Father*; thereby to ſettle our confidence in his loue, that hee will heare and grant our petitions; next, to breede the greater reuerence in vs, and to aſſure our ſelues of his all-ſeeing eye, wee make mention of the place of the reſidence of his glory, which is Heauen. Then wee make firſt three generall petitions

for

for his glory, before wee come to our owne particular ſuits. In the firſt whereof wee doe our homage vnto him, in wiſhing his Name to bee hallowed, both in Heauen and earth, like as wee then doe; then our next generall petition is, that his kingdome may come, as wel generally and vniuerſally at his ſecond comming, as that the militant Church may flouriſh in the meane time, and that wemay in Gods appointed time, euery one of vs come to that Kingdome of his. That in the meane time his will may bee done

in

in earth as it is in heauen; the effect which the Kingdome of heauen in this earth will produce, which is our third and last generall petition for the propagation of his glory, and the felicitie of his Church. And if we please a little deeplier to meditate vpon these three petitions, they may likewise put vs in mind of the Trinitie; of God the Father, by wishing his Name to be sanctified, whose Name no tongue can expresse: of God the Sonne, by wishing his Kingdome to come, for hee is King, Priest, and Prophet, and of his Kingdome

there

there shall neuer be an ende. And wee are put in mind of God the holy Ghost, by praying that his wil may be done in earth, as it is in Heauen, for he it is that sanctifies the wils of the elect, and makes them acceptable to God the Father, through Iesus Christ. And our first priuate suite that followes, is for our daily bread; for except God presently furnish, and sustaine vs, with that which our temporall necessities doe require; our beeing in this world will faile before wee can performe any part of our seruice which he requires at

our

our handes, and a ſuddaine death will preuent our due preparation for our iourney to our true home. Wee next pray for remiſſion of our by-paſt ſinnes, that wee may ſtand *recti in curia*, being waſhed in the blood of the Lambe; for elſe our corporall ſuſtenance doth but feede vs to the ſlaughter. And wee ſhew our ſelues capable of this great and ineſtimable bleſſing and benefit, by the profeſſion of our Charitie in pardoning our brethren, according to his commandement. And then the vgly horrour of our by-

paſt

paſt ſinnes, and our true and ſencible ſorrow for the ſame, togither with the acknowledgement of our own weakeneſſe, and diſtruſt in our own ſtrength, makes vs pray that wee be not hereafter ledde into ſo dangerous temptations: but that he will hereafter deliuer vs from all euil both in body & ſoule; eſpecially from the cruel and craftie aſſaults of that euill one. And as in the preamble we called him our heauenly Father, to ſtirre vp our reuerent confidence in his loue; ſo doe wee in the Epilogue acknowledge his Almightie

and eternall glorious power: thereby to assure our selues, that he is as able, as he is ready to heare and graunt these our petitions; closing vp all with AMEN, for the strengthening our wishes with that small measure of faith that is in vs, and assurance of the trueth of the performance of our petitions, that our requests may be graunted. To which I adde another AMEN, *etiam fiat* DOMINE IESV.

(* * *)

21 OC 50

LONDON
*Printed by* BONHAM
NORTON, and IOHN BILL,
Printers to the Kings moſt
Excellent Maieſtie.
M.DC.XIX.